

Unit 2: American Indians of the Local Region

Standard 2: Students describe the American Indian nations in their local region long ago and in the recent past, in terms of:

1. the national identities, religious beliefs, customs, and various folklore traditions
2. how physical geography including climate influenced the way the local Indian nation(s) adapted to their natural environment (e.g., how they obtained their food, clothing, tools)
3. the economy and systems of government, particularly those with tribal constitutions, and their relationship to federal and state governments
4. the interaction of new settlers with the already established Indians of the region

Sample Topic:

Suggested Time : 3 weeks

Describe the American Indians in the local region including the physical location, how they obtained their food, clothing, tools; their economy and systems of government.

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Center for History-Social Science Education at California State University, Dominguez Hills.

Description of Unit

Upon completion of this unit students will be able to identify the American Indians of the local region and explain how their way of life was influenced by their environment. Students will also summarize information learned about the their system of government and their economic structure.

Teacher Background

***Note: The content in this section is tribal-specific and needs to be adapted to the American Indian nation in your local region. Refer to the appropriate book in the California Native American Tribes series of twenty-six books published by Merryant Publishing in Vashon, Washington and to other references specific to your region. An * in the text indicates areas where resources from your region need to be inserted.**

Location

The Gabrielino (Gob ree el een' oh) Indians lived from Topanga Canyon in the northwest, to the base of Mount Wilson in the north, to the Aliso Creek vicinity in the southeast, to San Bernardino in the east and west to the coast, encompassing more than 2,500 square miles. There were 50 to 100 towns or settlements on the mainland and on the southern Channel Islands of Santa Catalina, San Clemente, and San Nicolas. The boundaries of these villages were known by landmarks such as hills, rivers, and large rocks. In each village there were approximately 20 to 100 people. The Gabrielino village of Suangna was located where Carson and Torrance are today.

Population

The indigenous people of the Los Angeles region were called Gabrielino Indians by the first Spanish explorers. They were possibly the richest, largest, and most powerful tribe in Southern California. The name Tongva is often used as the name they called themselves.

In 1770 there were about 5,000 "Gabrielino" Indians in this area. Small pox brought by the explorers killed most of them. Terrible wars with the Aleuts, Russian fur traders and others over the wealth of resources killed many more. The Gabrielino villages became part of the rancho and eventually part of the history of the Los Angeles region. Today there are very few Gabrielino Indians left in the world. Many refer to themselves as Tongva, which means "the people of the land" in their ancient language.

Food

The mild climate of the Los Angeles region was attractive and the accessible coast made food plentiful. The Gabrielino's diet consisted mainly of shellfish and acorn meal. Grass seeds, roots of many plants, and nuts were gathered by the women. At times the men hunted game such as rabbits, deer and antelope. They fashioned bows and arrows or traps to help them succeed in this task. The bows were made from wood and flexible string

made from plant fiber. Arrows were often just wood but sometimes had a rock arrowhead or bone tied to the end of a stick. The Gabrielino made mortars and pestles out of steatite and other rocks. Some were stationary and some were portable. They also made wooden digging sticks and bone harpoons decorated with shells inlaid in tar. The men used harpoons, spears, and clubs to kill sea lions and large fish. They also caught fish using hooks and lines or fishing nets made from plants. Most fishing was done from the ocean shore, or in fresh-water streams. Fish was preserved for winter food by smoking it. Gabrielino women made both coiled and twined baskets that were used for preparing foods, for storing belongings and for carrying heavy loads. Some baskets were sealed with asphalt so they could be used to store and carry water.

Foods of the Gabrielino (Tongva) Indians

acorns	chia seeds (salvia columbariae)	wild plum pits (ground into meal)
blackberries	currants	gooseberries
rabbits	antelope	pepper grass seed
squirrels	badgers	rats
raccoons	skunks	wildcats
small crow	blackbirds	hawks
fish	whales	seals
		sea otters
		shell fish
		cactus fruits
		young yucca shoots
		grasshoppers (roasted on a stick)
		gophers
		young coyotes
		snakes (except rattle snake)
		ground owls
		deer
		salmon

Clothing

The Gabrielino Indians were physically strong, of medium height, and stocky build. Both the men and women had long black hair parted in the middle. Only the women wore bangs. Both sexes tattooed their foreheads with vertical or horizontal lines. The women also tattooed their chins to designate clan relationships. Tattoos were made by pricking the skin with a cactus thorn or a needle made from the yucca plant. Charcoal from a yucca cabbage, or juice from certain leaves, was rubbed into the open skin prick to make a blue-black tattoo. They adorned themselves with flowers, shells and feathers. Necklaces and bracelets might consist of strings of beads made from stones or shell.

Most of the year, very little clothing was worn by the Gabrielinos. During cold weather, they wore capes made from rabbit fur, deerskin or otter skin. Capes also doubled for blankets. In warmer months the women wore only a two-piece apron of deerskin or woven tule. Most of the time they went barefoot, but if the terrain was rough they wore sandals. The women wore basket caps.

Tools

Bones were sharpened for awls (hole-puncher), shoulder blades of animals were used for hide-scrapers, stones were made into pounding tools, and sharp knives were made by inserting obsidian blades into carved wooden handles. Flints were used for arrowpoints and small drills. Stone mortars and metates (Spanish for pestle) were used regularly as cooking utensils. Asphaltum was used to waterproof tule canoes and to caulk the seams of plank canoes. Baskets were made and used for preparing foods, storing belongings and for carrying heavy loads. Some baskets were sealed with asphalt at the neck and the bottom so they would carry and store water. Women supported the heavy baskets on their backs using a strip of netting on top of a cap which they wore down over their foreheads. String and cord was made from the stems of plants such as milkweed, yucca, or nettles. The soft rock soapstone (Commonly known as talc or steatite, was mined on Catalina

Island and used for making various cooking vessels and for the carving of small sculptures and effigy figures.

Shelter

The house of the mainland Gabrielino Indians was made from bending willow branches and covering it with it with tule or grass. Each hut had a front opening and a smoke hole at the top that could be covered in adverse weather. A hearth located in the center of the floor provided heat and warmth, and tule mats covered the doorway and the dirt floor. Each house was from 12 to 50 feet in diameter. Houses could accommodate up to 50 people. There were several huts in a village. Each village had a small earth-covered building called the sweathouse where men of the village would gather. There was also an open-air structure called a yovaar with no walls used for ceremonial purposes. Although the tribe moved to different places while gathering foods during the summer and fall, they always came back to their permanent village.

Transportation

Although walking was the main mode of transportation, the Gabrielino Indians also used rafts and canoes. Some canoes were made of pine planks with tar caulking. Large canoes of redwood capable of carrying up to 40 people were used for maritime work. The wood was traded for with the Chumash and some wood floated down the sea-coast. Some canoes were no more than hollowed out logs with carved benches. Both types of canoes were equipped with oars. The rafts were commonly made from tule or balsa wood and used in rivers or streams. They were tied together with rope made from grass. The navigator would use a long pole for steering. Both of these forms of transportation added to the successful trade economy since it enabled them to cross the ocean channel to Catalina Island.

Economy

Although the basic lifestyle of the Gabrielinos' was that of hunter-gatherers, the wealth of food and natural resources allowed them to build a complex society of significant economic power and cultural influence. Gabrielinos' economy was based on goods and services, supply and demand and sharing. Each person in a village had a share of the work. The women provided services like picking up the arrows after a hunt or raising the children. They also provided goods like coil baskets. The men hunted and traded. They made goods like rope and string. The children also contributed by gathering yucca plants used as a staple in their diet. Trade was important to their way of life. The villages traded with each other using a system of supply and demand. The coastal Gabrielino would trade dried fish, sea otter skins, salt, and shell beads with the villages inland. They would receive animal skins, acorns, obsidian for arrowheads and knife blades, and deerskins in return. Mainland Gabrielino also traded with island villages. Cooking pots of steatite (a soft rock we call soapstone today) was commonly mined on Santa Catalina Island. A great deal of the Gabrielino wealth came from trading this rock for the many fine objects they wanted. Strings of clam shells, to fit around the wrist, were used as a form of currency. When the Spanish explorers came, Gabrielino Indians traded food for beads and other trinkets. The Native Americans worked at the San Gabriel Mission and some became vaqueros on the ranchos. Their way of life was slowly vanishing.

System of Government

The Gabrielinos lived in autonomous villages with a chief as their leader. The chief was in charge of taking care of ceremonial regalia, collecting taxes (gifts of food), dividing the food, leading men into war and arranging peace. Village chiefs were in charge of the sacred bundle, which held holy symbols of their tribe's religious beliefs. They had no written language, so the chief had a messenger to take oral messages to the other villages. He also had an announcer to report to the inhabitants of his own village. When an old chief died, the eldest son usually became chief. Sometimes his daughter would be chief.

Other important figures in the village were the Shaman or Medicine Man and the storytellers and dance teachers. The Shaman was responsible for curing sick people and bringing luck to the hunt. The storytellers and the dances maintained the history and cultural aspects of the people. The Gabrielino Indians believed in spirits from nature. They celebrated to thank these spirits before gathering food or a hunting trip. Hunters would fast several days before a hunt. They would stick nettles in their eyelids. No hunter would ever eat from an animal they had killed. The division of the meat was very ceremonious.

Music and Art

The Gabrielino made rattles using turtle shells attached to sticks and gourds and wooden clappers made from elderberry. The cardinal directions and other themes of nature were used in dance. Art was used as a form of communication. People of this area created several forms of rock art. Large pictures were chiseled into stone. Ground paintings, similar to southwestern sandpainting, were used in ceremonies but were far less permanent. All of the pigments came from nature allowing for black, white, green, blue, yellow and red. The children played hide and seek, string games, and performed archery in their free time.

For additional information, refer to *The First Angelinos: The Gabrielino Indians of Los Angeles* and for student reference to *Gabrielino Tribe* by Mary Null Boule', and other references listed in the Annotated Bibliography.

Focus Questions

1. Who were the American Indians in the local region and where were they located?
2. How did the physical geography influence the way the local American Indians lived (e.g. food, clothing, tools, shelter, transportation)?
3. What were the elements of the local American Indians' economy and their system of government?

Beginning the Topic

Focus Question: Who were the local American Indians and where were they located?**Map Comparison (*Note: Insert maps showing your local region and the location of American Indians in your local region.)**

Locate the approximate boundaries of the local American Indians on a map of California. (Refer to the Teacher Background section under Location and Population.) Display a map of the local area on the overhead (See Appendix 1 for a sample.) Review the geography of the area learned in the previous unit. Point out and label the location of the local American Indians on the map.

Display an overhead of local Indian villages (See Appendix 2 for a sample) on top of the local area map. Give students time to discuss and infer information from this map. Locate areas such as Suangna, Puvungna, Asuksangna, the island of Pimu, Cucamonga, Topanga and the Pacific Ocean using a blue marker. Using the same map and a black marker, locate current day names including Carson, Long Beach, Azusa and Santa Catalina Island. Cucamonga and Topanga remain the same because they are the original Native American names. The Pacific Ocean stays the same. This activity highlights the fact that places change over time and that the cultural groups that lived here in the past have influence on the present. (A blank version of the map is provided in Appendix 3).

Display a copy of the "Early Indian Villages in the Los Angeles Area Before 1800" (See Appendix 4 for a map from The Southwest Museum). Note the proximity of the villages to bodies of water. Compare this map with a map of the "Los Angeles Region Today" (Appendix 5).

Exploring a Gabrielino Legend

Read aloud one of the Gabrielino myths "How California Was Made" (Appendix 6). If desired, make copies of the legend so the students can follow along. Discuss the major events of the story and list these on the chalkboard or on sentence strips. Major events could include the following:

1. The Great Spirit made land with seven turtles.
2. The Great Spirit laid tule rushes on their backs to make soil.
3. The Great Spirit stuck his hand into the soil and made trees grow.
4. The Great Spirit let the water leak over the soil to make bodies of water.
5. The Great Spirit blew on leaves to make birds.
6. When the turtles argue we have earthquakes.

Have students create the characters from the story (Appendix 7). Using the story characters, have the students retell the story to a partner in the class, in the manner of a medicine man telling the story around a campfire. Students may then take the story characters home and tell the story of "How California Was Made" to their family.

Ask the students to interview their parents or grandparents to determine if they know any myths or legends about how different physical features came to be (e.g. mountains, stars, the sun) or how natural features were created (earthquakes, rain, thunder). Have students share their stories in class. (Refer to Appendix 20 for another Gabrielino Legend.)

Graphic Organizer – Gabrielino Culture

Distribute the Graphic Organizer – My Life (Appendix 8a). Ask students what their life is like in the local region today. “What is the physical geography like where we live. What types of food do we eat? Where do we obtain our food? What types of tools do we use?” Continue to discuss each of the topics on the graphic organizer. After an oral discussion, model for students how to record information about “My Life” in the appropriate column on the organizer. (It is helpful to make an overhead transparency or large chart of the Graphic Organizer.) Save the graphic organizers and have students complete each section for your local Indians as it is studied.

Explain to the students that they will be learning about the life of the American Indians who lived (and still live) in the local region.

Developing the Topic

Focus Question: How did the physical geography influence the way the local American Indians lived (e.g. food, clothing, tools, shelter, transportation)?

Thought Cluster

Draw a thought cluster on the board around the question "How did the Gabrielino Indians get the things they needed?" Suggest that students draw upon the information learned about the physical geography of the region in Standard 1. “From what you know about their physical environment, what tools do you think they used? Where did they get their food and clothing?” Have students share their ideas with a partner and report back to the class. Chart their responses in a cluster format around the central question. Keep the chart for future reference.

Paired Reading

Give students an overview of the food, clothing, tools, shelter and types of transportation used by the local American Indians. (Refer to the Teacher Background section.)

Duplicate copies of the Appendix 15 (***Note: Adapt student text to your local region.**) Have students read the with a partner. As they read, have student partners fill in information learned on the Graphic Organizer – Culture of the Local Indians (Appendix 8b).

<u>What did they eat?</u>	<u>How did they get it ?</u>
<i>acorns</i>	<i>gathered it</i>

<u>What clothing did they wear?</u>	<u>How did they get it ?</u>
<i>otter skin robes</i>	<i>trapped and skinned an otter</i>

Ask partners to report their findings to the class. Record information on an overhead transparency or on a piece of large chart paper. As students report their ideas, ask them to verify their response by reading the appropriate section in the text. As you create a “class size” version of the graphic organizer, students may add any additional information to their chart.

Making a Cultural Replica

Do a picture walk of the California Native American Tribes book for your local region (e.g. *Gabrielino Tribe* by Mary Null Boule) and of any other pictorial resources you may have. Ask students questions such as:

1. What do you see in these pictures?
2. How do they obtain their food?
3. What type of clothing are they wearing?
4. What adornments do they have?
5. What types of shelter do they have?
6. What tools are they using?
7. What resources are available in this place? Types of vegetation? Type of animal life?

Record any new information on the Graphic Organizer (Appendix 8b).

Provide students with a pattern of a human form (Appendix 9). Using construction paper, crayons and material scraps, ask students to create a cultural replica of a local American Indian reflecting the characteristics and clothing observed in the photo analysis or read in the student text. You may wish to have students go out to the playground or to the front of the school and collect a small piece of realia to add to their cultural replica (e.g. small rocks, feathers, flowers, small sticks and leaves). The cultural replicas will later be placed on the culminating mural.

Focus Question: What were the elements of the local American Indians economy and their system of government?

Transportation - Guided Imagery

Have students form groups. Read the following passage in order to set the scene for a trading simulation.

You are a local American Indian. The sun is just rising. The cool breeze is balanced by the warmth of the sun. You are sitting on the shore of a salt water marsh. Your job for today is to help your friends build a canoe using the materials before you. When it is finished you will paddle down the river to trade with Indians from another village.

Trading Simulation

To demonstrate how the local Indians frequently traded with other Indians to get all of the materials that they needed, student groups will construct a raft. Each group receives a bag containing some materials that may be used for building a raft (Appendix 10). Students open the bag and pour the contents out. They try to make a raft using only the materials in their bag. As groups construct the rafts, they will discover they do not have enough materials to complete the task.

Ask " Why can't you build a raft? How did the local Indians get the things they needed?" Students may refer back to the graphic organizer. Teacher elicits from the students that the local Indians traded for needed materials.

Students trade with neighboring "villages" for the goods they need. Students try again to build the raft. Students test their raft's buoyancy in a tub or sink of water. Rafts may be rebuilt if necessary.

OR

Using cards with pictures of materials for building a raft (Appendix 11) instead of realia, students participate in a simulation of raft making. Student groups receive two number 1 cards and one number 2 card. Students trade for material cards needed to build a raft. Instead of testing their rafts in the tub of water they must be able to tell why their raft floats. Students sit in the hot seat to answer questions about their raft's performance. The other students vote thumbs up if they think the raft would float or thumbs down they don't think the raft will float.

Create a Government

Review the government information in the Teacher Background material and the Student Reader. Have students form tribal groups to create a microcosm of local American Indian government. Student groups complete the government guide (Appendix 12). (Note: Remind students that the local American Indians did not have a written language.) Each tribe will:

- write a constitution outlining the responsibilities of tribal members in constructing the mural "Life of the Local American Indians" (See below.)
- select a chief to oversee the distribution of the supplies and to determine each tribal members job, and ensure the group works together "peacefully."
- select a Shaman or Medicine Man to tell the story of the mural to the rest of the class.

Mural – Life of the Local American Indians

Working in tribal groups, have students draw the background of a local American Indian village. Drawing upon the geographical and historical data presented in this unit, students should illustrate their understanding of the physical environment. It is recommended that a large sheet of butcher paper and colored pencils or chalk be used. Title the chart, "Local American Indian Village." Include information from each of the topics on the graphic organizer. Include the "cultural replicas" on the mural. Develop a scoring guide for the mural.

Culminating the Topic

Summary Sentences

Working together with their partner, have students use their graphic organizer to write summary sentences utilizing what they have learned about the way the physical geography influenced the way the local American Indians lived. Examples may include:

1. The local Indians used tule reeds to make their houses.
2. The local Indians ate seafood, acorn, and roots.

“Our Community Through Time” History Book

Using the completed Graphic Organizer, have students complete a page about the Local American Indians for the “Our Community Through Time” History Booklet. (Appendix 13). Decorate the border of the page with artifacts that illustrate how the physical environment influenced the way the local Indians lived.

I Am Poem

Students write an “I Am Poem” from the viewpoint of a local American Indian (Appendix 14) to summarize the concepts learned from the unit.

Assessment

The assessment of this lesson is integrated with the instruction and occurs throughout the unit and in the “Culminating the Topic” section. The focus questions provide a framework for the evaluation of the lesson. Many of the items, such as the mural, are completed by pairs or groups of students. It is recommended that a scoring guide be developed by the teacher and the students to show the requirements for each task.

Student work can be assembled into a portfolio. Student products should provide evidence of attainment of the following identified outcomes:

- Label a map of the local region with cities from today and Indian villages from long ago
- Retell the legend “How California Was Made”
- Complete a Graphic Organizer (Appendix 8) including facts about the physical location, food, clothing, shelter, tools, transportation, economy, and government of “My Life”
- Work with a partner to brainstorm ideas for a thought cluster on “How did the local American Indians get the things they needed?”
- Read the student text and fill in the information learned on the Graphic Organizer (Appendix 8b) for the physical location, food, clothing, shelter, tools, transportation, economy, and government of the local American Indians
- Use photoanalysis skills to answer questions while examining pictures of artifacts of local American Indians

- Construct a cultural replica of a local American Indian reflecting the characteristics and clothing observed during the photoanalysis activity or from reading the student text
- Trade materials to construct a raft that floats
- Working in a group, create a tribal name and location. Write a constitution outlining the responsibilities of tribal members and select students from the tribal group to play the part of the chief, messenger, and Shaman or Medicine Man
- Working in tribal groups, create a Mural to illustrate the geographical and historical data learned in the unit. Include a title, information from the Graphic Organizer, and the cultural replicas
- Working with a partner, write Summary Sentences describing what has been learned about the way the physical geography influenced the way the local American Indians lived
- Complete a page about the local American Indians for the “Our Community Through Time” History Booklet. Decorate the border of the page with artifacts that illustrate how the physical environment influenced the way the local American Indians lived.
- To summarize the concepts learned, write an “I Am Poem” from the viewpoint of a local American Indian

If desired, Appendix 16 may be used as a test for this unit. (*Note: Modify for your local region.)

Each person’s participation in the group activities may be assessed according to:

- willingness to interact within the group
- stays on task
- shares materials
- cooperates with other group members
- is courteous to others
- does a fair share of the work
- cleans up the work area

Extended and Correlating Activities

Creating an Artifact

Students collaborate in their tribal groups to create a local American Indian artifact that reflects one of the following areas: transportation, economy, population or land usage. For example a transportation artifact could be a raft or canoe, an economic artifact could be a string of clam shells or a coil basket.

Letters From the Past

Students pretend to take a time machine back to the era of the Gabrielino Indians. Write a letter to a friend or family member describing three of the following: your food, clothing, shelter, how you travel, or your economic structure.

Sand Painting

Students create a design for a sand painting using the characters from the legend " How California Was Made ". Students use glue, 3x5 cards and colored sand to create the sand painting.

Shelter: Building A Tule Hut

Review the information learned about the types of shelters built by the local American Indians. Have students construct a model of a hut.

Working in groups of four, students construct a tule hut by weaving long grass or raffia into a frame made from florists wire.

OR

Using pipe cleaners to make a frame, students construct a tule hut. Long strips of construction paper can be weaved through the pipe cleaners.

Resources for the Sample Topic:

Arlen, Karen W.; Batt, Margaret; Benson, Mary Ann; and Kester, Nancie N. *They Came Singing: Songs from California's History*. Oakland, CA: Calicanto Associates. 1995. This booklet and the accompanying CD-Rom contains a collection of over sixty traditional songs set in an historical context. Although none of the songs is Gabrielino, the collection of predominately vocal tribal music is a welcome addition to the curriculum. The melodies are of small range and usually pentatonic (five tone scale). Songs and dances may be accompanied by clapper sticks, flutes, and various types of rattles.

Arnold, Caroline. *Stories in Stone: Rock Art Pictures by Early Americans*. New York: Clarion Books. 1996. This book describes rock art discovered along the Cosos Mountain Range in eastern California near the Shoshone (Panamint) tribe. The author presents hunting techniques used by "early Americans" which is represented in much of the rock art. The author also talks about shamanism and the possible connection between shamans and the rock art. Excellent photographs.

Anderson, Eugene N, Jr. *The Chumash Indians of Southern California*. Banning, CA: Malki Museum Press. 1983. This is a detailed description of the Chumash culture including information on rock art and games.

Baldwin, Gordon C. *How Indians Really Lived*. New York: G.P. Putnam's Sons. 1967. This is a survey book about all Native Americans classified by region. Chapter 8 focuses on seed gatherers of California.

**Boule', Mary Null. *Gabrielino Tribe*. Vashon, WA: Merrant Publishing. 1992. ISBN: 1-877599-30-1. Book Six in a series of twenty-six called "California Native American Tribes". This fifty-six page book is suitable for reading aloud or for students to use for reference. This well-researched regional social studies book belongs in every Grade 3 and Grade 4 classroom in the Los Angeles region.

Boscana, Reverend Father Friar Geronimo. Santa Barbara, CA: Peregrine Smith Inc. 1972. An historical account of the origin, Customs, and Traditions of the Indians of Alta-California, this primary source is included together with *Life in California* by Alfred Robinson.

Busenberg, B. E. & Roeder, E.D. *California's First People: Their Search for Food*. Claremont: Green Oak Publishing. 1990. ISBN 0-9627639-3-4. This book includes student literature such as "The Acorn Gatherers" and "The Acorn Maidens" and activities.

*Cherry, L. *A River Ran Wild: An Environmental History*. New York: Harcourt Brace & Co. 1992. ISBN 0-5909-99519-7. A pictorial timeline of the history of New England's Nashua Native American area is provided. Each page has a border of artifacts which can serve as a model of the "Our Community Through Time" History Book.

Caduto, Michael, and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children*. Golden, CO: Fulcrum, Inc., 1988. This book can serve as a helpful resource for teachers. It incorporates a variety of American Indian cultures in geographical and environmental projects.

Eargle, D. H., Jr. *The Earth is Our Mother: A guide to the Indians of California – Their Locales and Historic Sites*. San Francisco: Trees Co, Press. 1992. ISBN 0-937401-09-9. A standard reference for those interested in California's Indians. Sensitively written, it not only tells their history, it bridges the gap between past and present with information on how these people live today.

Gendar, Jeannine. *Grass Games and Moon Races: California Indian Games and Toys*. Berkeley, CA: Heyday Books. 1995. This book describes in very thorough detail field games, hoop and pole games, bows, arrows, sticks and stones games, hand games, dice games, string figures, and today's games. It also describes the difference between the tribes in how they play.

Harvey, Karen D., Lisa Harjo, and Jane Jackson. *Teaching About Native Americans* (Second Edition). Waldorf, Maryland: National Council for the Social Studies Publications, 1997. This publication provides practical support for elementary and secondary teachers, including lesson plans, extensive resources, and information about the indigenous peoples of this country.

Heizer, Robert F., Editor. *The Indians of Los Angeles County: Hugo Reid's Letters of 1852*. Highland Park, Los Angeles, CA: Southwest Museum Papers Number Twenty-One. 1968. This primary source includes first-hand accounts of the Indians of Los Angeles County.

Hubbard, Fran. *A Day with Tupi: An Indian Boy of Yosemite*. Fredericksburg, Texas: Awani Press. 1978. This book describes what a young Indian boy sees, the food he eats, the games he plays, with whom he interacts, and what he does throughout his day. It is written in story form.

Keyworth, C.L. *The First Americans: California Indians*. New York: Facts on File, International Book Marketing Ltd. 1991. The book describes the way of life of many California Indians and the regions in which they live. It also has a chapter that focuses on changes over time up to present-day issues. Excellent photographs.

Korb, V. & C., Eds. *Echoes of Our Past: California Native Americans*. Sacramento, CA: California Department of Parks and Recreation. 1997. This 30 minute video provides a broad coverage and depicts the ways Native Californians cultures adapted their lifestyles to their geographical regions. It depicts culture (including ceremonies, clothing, food, medicine, shelter storytelling, tools, and transportation) of a variety of Native Californians, “their history, their tragic decline, and their present cultural revival.” Stressed is the importance of grinding acorns and making tule huts in the Sierras. Great primary sources. Grades 3 and up.

Lee, M. *Indians of the Oaks*. Illustrated by L. W. Lee. San Diego Museum of Man. 1989. ISBN 0-937808-50-4. Rare children’s stories for grades 4 to 6, read-aloud for grade 3, about past Native American lifestyles of San Diego County, the Kumeyaay. Can be used to study the Gabrielino due to their similar cultures in the foothills. “Going for Acorns” and “It takes Two to Build a House” work well with this unit.

Margolin, Malcolm, Editor. *The Way We Lived: California Indian Stories, Songs and Reminiscences*. Berkeley: Heyday Books, California Historical Society. This book provides a variety of background resources for the teacher.

*McCawley, W. *The First Angelinos: The Gabrielino Indians of Los Angeles*. Banning: Malki Museum Press. 1996. ISBN 0-9651016-0-1. “A definitive monograph on the Gabrielino [that] has been long overdue”. A rich teacher’s resource, the most comprehensive to date with maps, illustrations, and photographs. Parts of the book can be adapted to serve as primary sources for students.

Nechodom, K. *The Rainbow Bridge: A Chumash Legend*. Illustrated by T. Nechodom. Los Osos, CA: Sand River Press. 1992. ISBN 0-944627-36-6. This ancient legend set on Santa Cruz Island explains the origin of fire and the first dolphins. The book contains fabulous paintings with native pictographs.

O’Dell, Scott. *Island of the Blue Dolphins*. New York: Bantam Doubleday Dell Books for Young Readers. 1997. This is a story about a Native American woman who is left behind as her tribe evacuates their small island off the coast of Santa Barbara. She is left alone to survive – she must build a shelter, find food and fresh water, and fight off the wild dogs that killed her brother.

Preble, D. *Yamino Kwiti: A Story of Indian Life in the Los Angeles Area*. Berkeley: Heyday Books. 1983 (1940). ISBN 0-930588-09-06. This is a good read-aloud book to provide about an indian boy living in the Los Angeles area just before the Europeans

arrive. It provides good background content for the Graphic Organizer. The book is out of print so guard your copy if you can find it.

*Rancho Los Alamitos: Historic Ranch and Gardens. 1997. *Puvungna: Educational Materials Regarding Native American Californias*. The area covered is in and around Long Beach. Sections may be reproduced for educational purposes only. The section on tattoos appeal to youngsters.

Santa Barbara Museum of Natural History. 1991. *The Chumash People: Materials for Teachers and Students*. San Luis Obispo: EZ Nature Books. ISBN 0-945092-23-7. Great teacher's resource with student activities for the Chumash, the Tongva's (Gabrielino's) northern neighbors. The materials can be used in studying the Gabrielino due to their similar cultures.

Time Life Books. *The Indians of California*. Alexandria, Virginia: Time Life, Inc. 1994. Beautiful pictures and clear examples of artifacts are included in context. The text explains how Native Americans used baskets and other tools. This book is divided into three sections: "Dwellers in a Land of Plenty", "The Impact of the Missions", and "Cultures in a Struggle to Survive."

Walker, Edwin F. *Indians of Southern California*. Highland Park-Los Angeles: Southwest Museum Leaflet No. 10. This sixteen page leaflet provides a thumbnail sketch of background content on the Indians of Southern California. It is worth the \$1.00 cost at the museum gift shop.

Wood, Audrey. *The Rainbow Bridge*. San Diego: Harcourt Brace. 1995. This is a story inspired by an oral Chumash Indian legend about their creation and how they came to populate the areas that they did. A goddess who lived on an island created the people, but when it got too noisy, she decided to send half of them to live on the mainland. She created a rainbow bridge for them to cross. She also created dolphins and the story explains their connection to people as brother and sister. Beautiful illustrations.

Local Resources

Gabrielino/Tongva Springs Foundation, P.O. Box 642043, Los Angeles, CA 90064. Tours of Kuruvungna, a Gabrielino site, are available at University High School.

Rancho Los Alamitos Historic Site and Gardens. 6400 Bixby Hill Road, 90815. 562 431-3541 was the site, until 1800, of the important Gabrielino village, Puvunga. Puvunga was the legendary site of the birthplace of the God and prophet Chinichnich, and accordingly a famous center for periodical religious festivals. It drew participants from the large southern California coastal and inland area.

"The Gabrielino Indians at the Time of the Portola Expedition." Huntington Park, CA: The Southwest Museum (see below). 1962. Projected map of the villages on the land of the Gabrielinos amidst river valleys and along the coastline of the Los Angeles Basin in 1769.

The Southwest Museum at 234 Museum Drive in Highland Park (near Pasadena) has the most extensive American Indian collection on the West Coast. Permanent exhibits on California Indians include the California Hall, the Carolyn Boeing Poole Basket Collection, and several dioramas showing traditional lifeways of California and other Indians. The artifact's collection in the museum's storage areas include over 10,000 objects collected from California Indians as well as 200,000 California archaeological artifacts. These are available to researchers by appointment. The Photo Archives are available by appointment and contain over 1,500 photographs of Californian Indians, especially from Southern California.

The Bower's Museum in Santa Ana is another excellent site to visit.

STANDARDS & ASSESSMENT DIVISION
REGRETS THAT, DO TO TECHNICAL
DIFFICULTIES, WE ARE UNABLE TO INCLUDE
THE APPENDICES IN THIS EDITION.

APPENDICES WILL BE INCLUDED IN THE
NEXT VERSION, HOWEVER.